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AUTHOR Trott, David C.
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ABSTRACT

Confusion and concern about the use of the term "andragogy" generated the question, "Is there a generic set of principles that guide lifelong learning?" The term "anthrogogy" (anthro = human) was created to name the way out of the confusion. To identify the assumptions that constitute anthrogogy and illustrate their relationship with pedagogical and andragogical assumptions, a table modeled after Knowles' (1975) "Learning Resource A" was constructed. This table illustrated the following: (1) the anthrogogical concept of learning is identified as being lifelong; (2) the learner is conceived as being interdependent; (3) the learner's experiences are connected and stretched with new knowledge, experiences, and critical thinking; (4) motivation for learning is survival; and (5) the anthrogogical orientation to learning is holistic. "Gogymania" (Courtenay and Stevenson, 1983) was a resounding call to turn the pedagogy/andragogy debate away from theory building and return to building sound teaching practices. Freire (1970) and Knowles (1975) suggested specific approaches for grounding their theories in practice. A symbol to represent anthrogogy was developed, and the dimensions of a humanistic systems teaching model were identified. The model's seven dimensions are as follows: the student, learning groups, systems thinking, vision, direction and pathways, evaluation, and the teacher. (29 references) (YLB)

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Anthrogogy

David C. Trott

University of Texas at Austin

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Abstract

This paper addresses the notion that there exists a generic set of principles that guide lifelong learning. First, the confusion surrounding a newcomer's entry into the field of adult education will be described. Second, a definition and comparison of the assumptions underlying anthrogogy, pedagogy, and andragogy is offered. Third, a cursory review of complementary literature is given. Fourth, an organizing symbol and the various dimensions of a humanistic systems teaching model are presented. Lastly, concluding remarks address some of the challenges related to anthrogogy and humanistic systems teaching.

Introduction

I am a newcomer to adult education; I began my studies at the University of Texas at Austin only thirteen months ago. Before that time, thirty one of my (then) thirty six years were spent in traditional educational settings as a student or as a teacher. From 1979 until 1989, I worked overseas as a teacher in Colombia, South America. In each of the four schools where I taught, over ninety five percent of the student body population was Colombian. Although many students were bilingual, the great majority had only limited English proficiency. The challenges of teaching in English were extremely rewarding.

While in Colombia, I embraced the idea that "aprendizaje es poder", which in Spanish means "learning is power." The message embedded in this literacy slogan stands out as perhaps the single, most beneficial learning outcome of my years spent teaching in Colombia.

When I reflect upon those ten years of teaching in Colombia, the feelings and insights that surface often provide the bearings in my search for a means by which to obtain a better understanding of how to become an effective teacher. Teaching and learning with adolescent students during the three years from 1986 until 1989 has been my most recent classroom experience as a teacher, and to date it has also been the most rewarding. Especially from those experiences with adolescent students, I discovered quickly that a teacher's pedagogical approaches are frequently interpreted as carrying messages that say "do it my way or do it your way, but just do it!" The first message espouses teacher directed learning; the second message espouses self-directed learning; and the third message espouses "I don't give a damn!" The exhortation of the third option, even though frequently unintended, is virtually guaranteed to diminish or extinguish a student's motivation to learn. Students who perceive such narrow options as the only options will resist, comply, or drop-out emotionally if not physically.

Levity when facing a crisis situation can surely help sustain one's psyche and self-control. Therefore, the following comment offered by Michael Dougherty (1986) is very much appreciated. Dougherty jokingly said, "Teenagers believe that their God-given mission in life is to be persecuted."

Although Dougherty's levity is up-lifting, understanding the adolescent learner requires pointed and serious attention. Yes, there is an emerging adult in all teenagers, but simply being aware of that fact isn't enough to bolster a teacher's efforts or a student's confidence. A teacher of young adults must be able to "turn on a dime", and a third option should not be one of coercion but rather one of connection. This is an anthrogogical option.

Although, I entered adult education with a rich repository of educational experiences, I was significantly jolted when I first heard the term "andragogy". Until that time, I had always thought that the conceptual term for education was "pedagogy." Frankly, I was puzzled and saddened when the term "facilitator" appeared prominently in many readings with the net effect of depersonalizing the teacher. I visualize certain teachers in my mind with a cherished, special image. From the eyes of a young student and then later with deep pride as an actual teacher, this image has had many faces. I was also disappointed when some authors repeatedly made disdainful references to the educational efforts of childhood teachers. Sweeping condemnations seemed in vogue. Regardless of what I read, I tenaciously clung to a deeply held and heartfelt belief that the relationship between a teacher and a student has a special quality.

I have since moved beyond those initial feelings of confusion, sadness, and disappointment. I converted those feelings into an energy source to drive my efforts towards a clearer understanding of teaching and being a teacher. I recognize that teachers are not perfect, and certainly my own teaching debacles provide ample testimony. To be able to recognize that in every weakness there is a strength and that in every flaw there is an opportunity for improvement is a highly desired teaching ideal. Again, I fully admit that I often fall far short of the mark. I do recognize, however, that no blindness is so great as to keep a person from his or her feelings, and feelings can function as windows for examining deeply held values. Some values have tremendous endurance and ought to be recognized for their sustaining as well as debilitating power. I was, and still am, very proud to call myself a "teacher".

The first key question

Having heard the term andragogy, I could not dismiss it out of hand. Nor did I want to. Stemming from my confusion and concern, I drew a picture (Figure 1) and subsequently generated an accompanying question, "Is there a generic set of principles that guide lifelong learning?"

I then created the term "anthrogogy" to name the way out of my confusion, and to provide me with a means of understanding my ideals and readdressing my goals as a teacher in the midst of new knowledge and experiences as I entered the field of adult education. I redrew my picture (Figure 2) and drafted this hypothesis: "In terms of learners across all ages, the concept of anthrogogy is applicable. "Peda/child", "andra/adult", and "anthro/human" represent a whole set of interrelated/interdependent dimensions of individuals in education that singularly will never, but together might possibly offer a reasonable means for stimulating genuine lifelong learning."

My inquiry then began in earnest.

Examining assumptions

The most straightforward manner by which I could identify the assumptions that constitute anthrogogy, while at the same time illustrate their relationship with pedagogical and andragogical assumptions, was to construct a table modeled after Malcolm Knowles "Learning Resource A" (1975, p. 60).

Shown in Table 1, the anthrogogical concept of learning is life-long: every instant, setting, human endeavor, and relationship holds a teachable moment that can stimulate learning. The concept of the learner is interdependent: either alone or in a group, the thoughts of other people are an integral aspect of learning. Regardless of being physically present or not, alive or deceased, the thoughts of others serve as mental referents to help stimulate and promote learning. Additionally, the social and emotional contact from interpersonal interactions affirms one's existence and personal dignity. The learner's experiences: are connected and stretched with new knowledge, experiences, and critical thinking. As will be discussed later, critical thinking drives teaching and learning, so a continually renewed knowledge base and experiential background serve as a springboard for the strongest measure of critical thinking - praxis. The motivation for learning is survival: biological and spiritual survival is foremost to the human species. Not only do learners need specific skills and competence but, as previously mentioned, affirmation of an individual's dignity and worth as a human being is manifest in every teaching/learning

relationship. The anthrogogical orientation to learning is holistic: nothing learned can be held in total isolation. All learnings have connections. Inwardly, learnings connect and inform one's values and beliefs; outwardly, learnings influence behaviors.

"Gogymania" and the great debate

"Gogymania" (Courtenay and Stevenson, 1983) is a resounding call to turn the pedagogy/andragogy debate away from theory building and return to developing sound teaching practices for the benefit of learners. They are far too numerous to mention here, but articles abound in adult education publications from the 70s and 80s following Malcolm Knowles' turning of the soil in 1970 with the concept of andragogy. Joseph and Judith Davenport (1985) provide a concise chronology and analysis of the debate surrounding andragogy and forewarn all curious readers, "A decade has witnessed around 200 publications relating to andragogy" (p. 157). Had my initial review of the literature not been cursory, I would be buried in the related readings even now. The Davenports' article serves as a good starting point for those who are interested in delving more deeply into the debate and its diverse issues and perspectives. Of course, having been outside the adult education profession and literally outside English speaking countries from 1979 until 1989, for me there was simply no debate. Beyond adult education, how many people have every even heard the term andragogy, much less have any idea what it could possibly mean?

Of those "gogies" listed in Table 2, clearly Paulo Freire's interpretation of pedagogy and Malcolm Knowles' interpretation of andragogy have proven their endurance and strength. Freire's idea of praxis carries tremendous potency for teaching and learning with contextual understanding and transformative action. Knowles' treatment of andragogy provides a conceptual framework and identity for adult education that is still evolving. Anthropogogy (Benne, 1981) is a rallying call to the education professoriate to address education's social mission. Humanagogy (Knudson, 1979) encourages harmony, balance, and integration of pedagogy and andragogy. Eldergogy (Yeo, 1982) and geragogy (Lebel,1978) closely scrutinize elderly adult learner populations and their special characteristics and needs. Synergogy (Mouton and Blake, 1984) has a gestalt thrust and provides specific techniques for teamwork facilitation. Several other "gogies" are mentioned in the literature but are not included in the table because they were not seriously proffered by their originators. For those mentioned above, I applaud each contribution in the spirit that it was proposed.

Systems theorist, Ludwig von Bertalanffy had a healthy, nurturing attitude towards the multiplicity of ideas that is helpful for finding encouragement in "gogymania."

Davidson (1983) stated:

> "Bertalanffy endorsed [the] array of system approaches .... [because he] hoped [that] the productive approaches would survive and coalesce in one congenial cluster .... He believed such integration might happen with the gradual discovery that one approach is a special case within another and that other approaches are complementary or even equivalent" (pgs. 195 - 196).

Seeking new questions

Freire and Knowles suggest specific approaches for grounding their theories into practice. Freire (1970) suggested the use of dialogue within culture circles with drawings and generative words used as catalysts to explore topics. Knowles (1975) suggested the use of learning contracts that are initiated by the learner and repeatedly negotiated with the teacher.

From theory to practice - what about anthrogogy? Three additional questions sallied forth in my thoughts. - By what means can the aims of anthrogogy be realized? - How can I direct my thinking in order to make anthrogogy a closer reality? - What have I learned thus far that can help me shape a personal philosophy of education?

Although my confusion had significantly abated after becoming better acquainted with andragogy and adult education, I continued to feel incomplete. Each answer or insight yielded only more and more questions which in turn demanded more critical thinking and inquiry.

Jerold Apps (1985) wrote:

> "The term 'analysis' draws on that segment of philosophy most often called 'philosophical inquiry' (p. 13) .... It also includes a sense of wonder, an attitude of concern, and a quest for understanding .... Analysis can be broad and abstract [and/or] narrow and specific (p. 15) .... Philosophical inquiry is concerned with going to the heart of matters, looking for basic assumptions, principles, conceptual relationships, methods of reasoning, and standards of evaluation" (pgs. 16 - 17).

If I was developing a personal philosophy of education, then I needed to be creative not just reactive. A respite was in order; time to pause and reflect upon the course of my thinking and the learning outcomes that had been generated thus far. I was uncertain and didn't know what to do next.

Examining the assumptions and values that underlie one's teaching enhances survival and increases the likelihood of successful teaching and learning by renewal, revision, and/or reaffirmation of the reasons for becoming a teacher. Having identified the assumptions underlying the notion of anthrogogy, I achieved a degree of renewal, revision, and reaffirmation of my core reasons for becoming a teacher. Yet, a lingering fog of ambiguity still encircled my thoughts. (Figure 3)

Daloz (1986) shared these insights:

> "Tensions by their nature, cry out for resolution .... [We can] acknowledge the legitimacy of the tensions themselves, [and] escape the trap by naming it ....'Dialectic thinking' ... refers to a process of thought that relies instrumentally on formal logic but, most importantly on the relationship of one idea to another" (p. 141).

I needed a symbol.

Symbols

Dialectic thinking had only brought me far enough to "name" my confusion, but that wasn't enough. I began a search for a symbol to represent anthrogogy; one that had detail, balance, integration, and unique wholeness. "Like the Chinese symbol of yin and yang [pedagogy and andragogy] are at the same time opposites and compliments, and equally necessary" (Knudson, 1980, p. 10). The ancient symbol of yin and yang seemed insufficient for anthrogogy, but I thought that some modified design might work.

I had a word, but I needed a symbol and new path for thinking about anthrogogy. Over the course of the next several months, a symbol eventually evolved as I learned about systems thinking. My thoughts began to establish linkages that had been missing, and I deferred to my preferred medium of capturing thoughts - sketching. The language bound world was set aside temporarily. By scrutinizing dozens of models and injecting creativity, I finally created a satisfactory symbol.

Pedagogy, andragogy, anthrogogy, and humanistic systems thinking are embodied in my symbol. Pedagogy is the white area from which andragogy has risen, yet within which, it will always remain. Anthrogogical assumptions and aims are at the core and infuse all teaching and learning. Humanistic systems thinking encircles and bonds them into a meaningful cohesive whole.

Davidson (1983) related Bertalanffy's description of general systems theory: "Systems of human relationships tend to be more complex than they seem because of qualities that emerge from the relationships themselves. In accordance with this principle of emergence, systems have characteristics that emerge from the interaction of their parts" (p. 28). I renamed my confusion and had given it a symbol. The symbol characterizes detail and dynamic complexity (Senge, 1990), gentleness, fluidity, unity, balance, and wholeness. Each part can be examined separately, or together as a whole.

It is crucial for every teacher to develop a personal mental model. Davidson (1983) wrote about Bertalanffy's belief that "[Humans] take possession of the world in symbolic images by naming things (p. 136)....[And], the influence of symbolism can be better understood if we regard symbolism as a distinct (though not isolated) level of reality" (p. 139). Systems thinking is essentially model building. Bertalanffy's "original, German-language proposal for 'Allgemeine Systemlere', by which he meant a general systems 'teaching'" (Davidson, 1983, p. 24) made me feel affirmed in having sought to develop a model for humanistic systems teaching.

In one attempt to explain anthrogogy, the response that it elicited was that it sounded like humanism. Indeed it is, and when combined with the focus upon teaching and systems thinking, Bertalanffy's original theory and anthrogogy bonded quickly and held fast.

It dawned on me that a model has been evolving in my thinking for years. Its parts and connections were becoming increasing clear. I began to feel as though I was "turning the final corner" on my search for a way out of the confusion. Therefore, I asked myself one more key question, "What are the dimensions of humanistic systems teaching?"

Humanistic systems teaching

The model shown in Figure 4 is my conceptualization of humanistic systems teaching. Although there are seven salient dimensions, it is impossible to display or effectively communicate the infinite complexity of relationships, connections, forces, and flows. Explanation of the model's dimensions necessarily begins with the student - the focal point of the teaching profession. The other six dimensions include learning groups, systems thinking, vision, direction and pathways, evaluation, and the teacher.

The Student

The strongest pedagogical connection is direct contact between the teacher and an individual student. Therefore, the best investment of effort and energy in humanistic systems teaching ought to begin with the individual student and an understanding of the learning context. An individual student engaged in praxis is my prime goal in a humanistic systems teaching mission.

The term "praxis" was popularized by Paulo Freire (1970) and means "Reflection and action upon [one's immediate] world in order to transform it" (p. 36). Praxis empowers an individual's thinking and fosters a culture that encourages individuals to knowingly and willingly participate in constructing new realities. A praxis oriented mind becomes the energy source for driving humanistic systems teaching. With praxis, the potential for learning is tremendous. "Tension is always apparent [in praxis]" (Freire, 1978, p. 64), but tension isn't always visible. A skillful teacher can help surface and utilize students' tension in creative, divergent ways. An teacher of adolescent learners has a veritable gold mine.

Learning groups

Focusing upon an individual student or focusing upon a learning group is basically focusing upon different sides of the same coin: the human dimension. Learning groups and individual students ought to be considered nearly simultaneously. A learning group has a shared purpose - a greater common denominator for the outcome of students' efforts. Without a shared purpose what exists is simply a collection of individuals. Since informal learning is bound to occur and yield many accidental and unintended outcomes that are nonetheless enriching to the learners (Marsick and Watkins, 1990; Brookfield, 1990), then a group's purpose needs to be balanced with an openness to new ideas and preparedness for change.

"A plan is just a point of departure" (Watkins, 1991). Rigidity will stymie learning and frustrate teachers; rigidity will make a quick meal out of teachers of adolescents. The necessity for flexibility and periodic renewal is reinforced by the voices of Mink, Mink, and Owen (1987): "The failure to achieve goals is not tragic. The failure to have goals, renew goals, clarify goals, and systematically approach them is tragic" (p. 28). Oftentimes, goals are equated with simply accomplishing the immediate tasks at hand and/or searching for other tasks to engage. A larger goal, one that amplifies the underlying reasons for the doing the tasks at hand, will extend students' thoughts towards an awareness of connections with even larger realities and systems. Students and learning groups are encouraged to generate their own tasks and take greater risks and responsibilities for defining their own learning.

Individual student perceptions of tasks are obviously different; no one can see through another's eyes. Utilization of the diversity within learning groups becomes clearly advantageous for encouraging divergent thinking. A teacher has a special task-stewardship. Stewardship seeks to establish a climate that provides freedom within structure as well as charting a caring direction (Block, 1991).

Systems thinking

A very simple system's representation is shown in the accompanying graphic. (Figure 7) A generic set of systems' attributes include inputs, outputs, feedback, forces, and tasks. The terms "transactions" and "throughputs" can be substituted for "tasks". Inputs are entities that are needed for producing the outputs. By definition, inputs also activate the tasks, so praxis is a highly potent input. Outputs (or outcomes) can be unintended, accidental, and/or planned. Forces are external to a system and influence the task processes or the outcomes by "enabling" or "inhibiting." (Mink, 1991) Lastly, feedback is "information generated by the system which is transmitted or circulated within the system .... [and] has the effect of either suggesting or actually making a change" (Phillips, 1981).

To examine more closely the "forces" in a system, we are greatly aided by another model. Kurt Lewin (1947) developed "force field analysis" - an enduring, practical, and often cited technique for identifying and understanding the forces that influence a task and/or situation. Lewin referred to "driving forces" and "restraining forces" as either enabling or inhibiting change. Stephen Brookfield (1990) identifies authenticity, competence, and critical thinking as contributing to skillful teaching - crucial "driving forces" in Lewin's terminology.

The elements of a system can be considered individually, but never to the total exclusion of the rest of the system. Peter Senge (1990) made the following remarks about systems thinking in broader terms than the description of the simple model shown above:

> "Human endeavors are ... systems. They are bound by invisible fabrics of interrelated actions, which often take years to fully play out their effects on each other. Since we are part of that lacework ourselves, it's doubly hard to see the whole pattern of change. Instead, we tend to focus on snapshots of isolated parts of the system, and wonder why our deepest problems never seem to get solved. Systems thinking is a conceptual framework, a body of knowledge and tools that has been developing over the past fifty years, to make the full patterns clearer, and to help us see how to change them effectively.
>
> Though the tools are new, the underlying worldview is extremely intuitive; experiments with young children show that they learn systems thinking very quickly" (p. 7).

Depictions of systems models are infinite; what is shown here is perhaps the most generic. A personally constructed model has the greatest utility because its designer is not only familiar with its details and dynamics but has an intuitive sense of its nature. However, the paradox of modeling systems thinking is like a Mercator projection representing a soap bubble.

Vision

Brookfield (1990), in his book "The Skillful Teacher", shared with his readers the words of W. J. Smyth (1986) who defined a critical rationale as: "A set of values, beliefs, and convictions about the essential forms and fundamental purposes of teaching." Similarly, Eble (1983) made these supporting remarks: "At the center [of a critical rationale] ... is the distinctive set of aims towards which your efforts are geared." Brookfield blended these authors' comments by saying "These aims provide an organizing vision .... [that] helps maintain a sense of stability and direction even in the midst of foggy confusion" (pgs. 15 - 17).

The symbol, model, and vision for anthrogogy and humanistic systems teaching will always be somewhat embedded in fog. As is frequently the case, visions are shrouded in fog, but those willing to take the risk and venture forth can derive comfort and support by walking hand-in-hand (Mink, 1991). Teachers and students are constantly moving through a fogbank of ambiguity. Although the arrival point may not be crystal clear, knowing the direction and being supported while stumbling along is tremendously reassuring and builds trust between the student and the teacher. "Showing...where you are going, and why you believe it's important ... imbues the students with a sense of confidence. They realize they are under the guidance of someone who is experienced, insightful and, above all, committed" (Brookfield, 1990, pgs. 19 - 20).

Consider a field as diverse as adult education. Teachers and students are found on many pathways and at many different places along the paths, but essentially everyone is moving towards the same vision. The vision may be described in vastly different terms, but it is best understood holistically and intuitively in the hearts of all adult educators. Peter Senge (1990), in his book, "The Fifth Discipline" stated: "[Learners] do not sacrifice their personal interests to the larger [group] vision; rather the shared vision becomes an extension of their personal visions" (pgs. 234 -235).

Most humans enjoy the feelings of security and comfort that accompany well established routines that make life simple, predictable, and easy to manage. Complacency typifies our daily lives. "Putting out fires", although unsettling, occurs with significant frequency. Having to respond to situations which demand immediate action and involvement outside of the established routines is not unusual. Marsick and Watkins, (1990) provided the following definition for the term proactive: "Process of actively seeking out learning in everyday experiences in various ways" (p. 6). Too frequently, however, proactivity achieves only programmatic changes; doing the same thing but more efficiently and effectively. Praxis, however, demands transformation of reality. Regardless of where a teacher would like a student to be, the place to begin stretching and prompting is at the student's readiness position. Connecting and stretching is a delicate activity. Arriving to the point of praxis may necessarily take significant time and patience.

Direction and pathways

"For me, education is always directive, always. The question is to know towards what and with whom it is directive" (Shor and Freire, 1987, p. 109). A common metaphor for "direction" is a river. Another question could be asked. Before coursing along a river, ought we not take a bath in its waters so that we can know the river, or at least put our toes in the water to feel its wetness? A learning culture or climate can not be assumed to already exist. Granted, its potential is there but whether or not it is brought to realization is another

issue. Sincerity, trust, genuineness, caring, playfulness, and creativity are only a few of the countless human emotions that course throughout a learning environment. Recognizing the emotionality of learning is indispensible (Brookfield, 1990).

Peter Senge (1990), also wrote these words: "The fundamental characteristic of the relatively unaligned team [learning group] is wasted energy.... When a [learning group] becomes more aligned, commonality of direction emerges, and individuals' energies harmonize.... In fact, alignment is the necessary condition before empowering the individual [who in turn] will empower the whole [group]" (pgs. 234 -235).

Pathways need to be charted carefully. Brookfield (1990) suggested:

> "The principle of diversity should be engraved on every teacher's heart .... [and] serves two important functions. On the one hand, you stand a good chance of connecting to the preferred learning style of most of your students at some point in your teaching .... On the other hand, you will probably introduce most students in your classes to learning modes and orientations that are new to them" (pgs. 69 - 70).

What Brookfield recommended should be carefully interpreted. He stresses the need to draw from a wide repertoire of pedagogically sound approaches while safeguarding student experimentation and independent exploration. He does not endorse using a shotgun blast approach. Teachers and students need to determine what is practical and what will work.

Key teaching/learning pathways are abundant although not always apparent. Although well intended, an excessive number of approaches can become counterproductive. Reserving large blocks of uninterrupted time for reflecting, writing, and/or reading and then nurturing the climate with individual assistance is equally essential in teaching adolescent learners. Each teacher must address the dilemma of finding the right mixture and balance that yields success.

Evaluation

Jack Mezirow (1990) said in tribute to Myles Horton that "whenever he (Horton) worked with a person, he observed that person with two eyes, one looked at what that person is and the other at what they could become." Brookfield (1990) stated "critically responsive teaching .... ultimately involves a willingness to trust one's own experience, insights, and intuitions as accurately representing reality" (p. 24). "Gut feelings" were around long before trace-scans, standardized tests, and number two pencils.

Analytic and systemic evaluation help inform teachers and learners. The paradox is that whether used alone or together, they can never yield a thoroughly "valid" evaluation. "The two approaches complement each other.... The analytic approach capitalizes on precision while the systemic approach capitalizes on authenticity" (Salomon, 1991, p. 16). Evaluation by definition is a process and not a product. The difficulty is not with evaluation per se, but rather with the emotionality surrounding the decision-making and choices of action to follow.

Brookfield (1990) additionally suggested to "Accentuate the positive ... before making ... critical comments (pgs. 126 127) [because] .... teachers' evaluations are invested with enormous significance by students ... [and] a critical comment from a teacher can be psychologically devastating" (p. 132). In teaching English to Colombian students, I obliged myself to first find success in any sincere attempt to learn. I admit that being continually vigilant and cognizant of the impact of teacher comments is impossible. On the whole, though, praise should precede criticism and criticism should be followed by support.

The teacher

As mentioned earlier, each student holds a unique perspective of a task. There are multiple perspectives of the same task within learning groups. A teacher has an additional and very challenging task perspective - one of stewardship. "Stewardship prevents anarchy" (Block, 1991). In order to survive in a classroom with highly energetic students, a teacher must be polyattentive. Teaching requires the ability to simultaneously and accurately consider not only the specific tasks that individual students are addressing but also the relationships within the learning groups. The complexity of this requirement is monumental and necessarily requires holistic as well as analytic sensitivity. As a steward, a teacher must be adept in balancing firmness and caring, limitations and freedoms in environmental currents that are constantly changing. The stewardship role is best understood when the entire system is itself understood because the teacher is enmeshed throughout the system.

Cautious consideration and keen assessment of situations, circumstances, and traditions are also part of stewardship. For example, consider the merit and strength of a simple, old tradition in education practiced across the world - a piece of fruit on a teacher's desk. In Cartagena, Colombia, students routinely brought mangoes to school to give to their teachers. The mangoes tasted delicious, and the resultant positive feelings increased not only my motivation to teach but also the students' desire to learn. By the act of genuine giving and receiving, we affirmed each other in the teacher/student relationship. Humanistic traditions in education warrant special handling and preservation. A steward must also bear in mind, that one person's restraining post might be another person's secure anchor and nudging a student away from the post requires gentleness.

The comments of the following two writers put teaching and being a teacher in proper perspective. Jackson (1990), as quoted in Brookfield' (1990), conjures up incredible imagery with this statement: "Classrooms are often arenas of confusion where the teachers are gladiators of ambiguity" (p.2). In regards to ambiguity, Brookfield (1990) strongly recommended to his readers "The chaotic ambiguity of teaching ... can be extremely debilitating .... a distinctive organizing vision ... of why you're doing what you're doing that you can call up at points of crisis - is crucial to your personal sanity and morale" (p. 6). As mentioned previously, teachers need to develop a personal philosophy of education, a model for teaching, and a "organizing vision."

True education is repeatedly transformed by praxis (Freire, 1970). I personally do not have the physical or mental stamina to continually engage in praxis. Yet a teacher can not afford to <u>not</u> engage in praxis. What I do today is not good enough for tomorrow.

Concluding remarks

Anthrogogy and humanistic systems teaching serve as reminders that although every setting, group of students, and sets of challenges are unique, each teacher-student relationship contributes to the whole of humanity. Anthrogogy and humanistic systems teaching also emphasize that the greatest learning potential.lies in the relationship between a teacher, student, and a system that defines itself. Additionally, until there is a conscious recognition, proud affirmation, and powerful utilization of the inherent commonalties of the teaching/learning experiences that occur across all ages and in all settings, the cruel realities of senseless dropouts and needless suffering will continue unabated.

Anthrogogy and humanistic systems teaching highlight an irrefutable pedagogical truth - all teachers must give a damn - but, must also work together. Anthrogogy and humanistic systems teaching encourages all teachers - particularly adult educators and teachers of adolescents - to work together in a spirit of collegiality and mutual determination to prevent learners from falling out and turning away from an appreciation for engaging in lifelong learning.

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Is there a set of generic principles that guide lifelong learning?

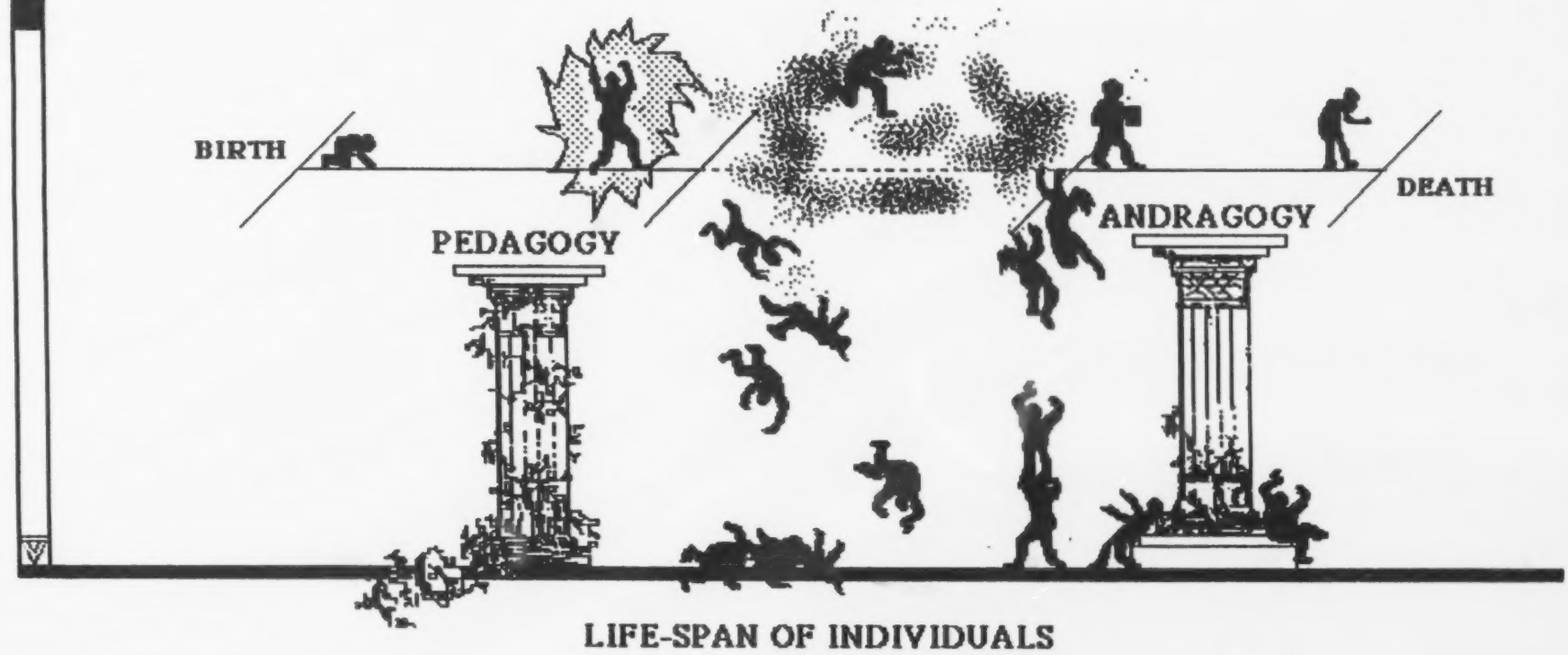
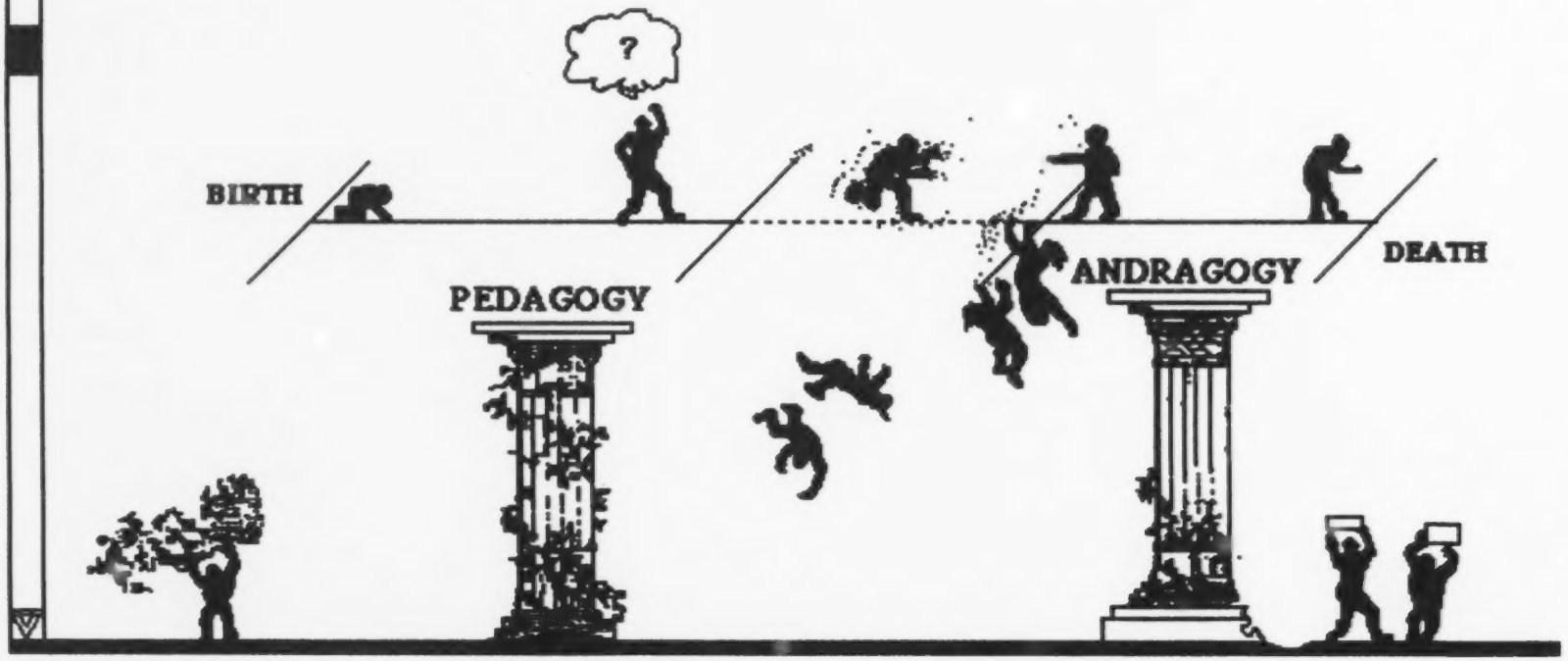


Figure 1: The crisis, the concern, and the question.

All teachers must give a damn - but - must also work together to prevent learners from falling out and turning away from engaging in lifelong learning.



LIFE-SPAN OF INDIVIDUALS

Figure 2: Adult education and teenage dropouts.

ASSUMPTIONS AND ATTRIBUTES		
Greek label:	Pedagogy	Andragogy
	Anthrogogy	
Concept of learning:	Teacher directed learning	Self-directed learning
	Life-long learning	
Concept of the learner:	Dependent	Self-directed
	Interdependent	
Role of the learner's experiences:	To be built upon more than used	A rich resource for learning
	Connected and stretched with new knowledge, experiences, and critical thinking	
Motivation:	External rewards and punishments	Intrinsic incentives, curiosity
	Survival	
Orientation to learning:	Subject centered	Task or problem centered
	Holistic	

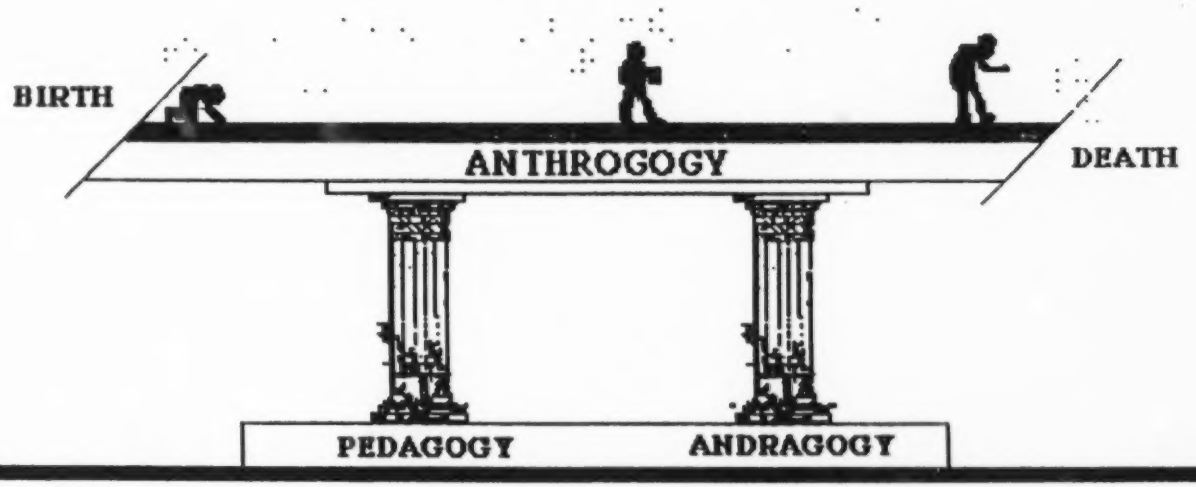
Table 1: A simple overview of assumptions and attributes of pedagogy, andragogy, and anthrogogy modeled after Malcolm Knowles' "Learning Resource A" (1975, pg. 60).

GOGYMANIA* AND THE great DEBATE: 1970 ad infinitum		
Greek label	**Originator/popularizer**	**Date**
Pedagogy	Paulo Freire	1970
Andragogy	Knowles	1970
Anthropogogy Humanagogy	Benne Knudson	1981 1979
Eldergogy Geragogy	Yeo Lebel	1982 1978
Synergogy	Mouton and Blake	1984

Table 2: "Gogymania" (Courtenay and Stevenson, 1983) is a resounding call to move the debate from theory building to sound practice.

Bertalanffy endorsed the "array of ... approaches .... [because he] hoped the productive approaches would survive and coalesce in one congenial whole" (Davidson, 1983, p. 195).

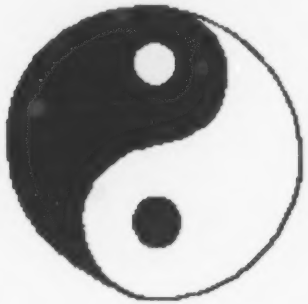
In terms of learners across all ages, the concept of "anthrogogy" is applicable.



THE LIFE-SPAN OF INDIVIDUALS

Figure 3: Renaming confusion.

Examining the assumptions and values that underlie our teaching enhances survival and increases the likelihood of successful teaching and learning by renewal, revision and reaffirmation of the reasons for becoming a teacher.



"Like the Chinese symbol of yin and yang they [pedagogy and andragogy] are at the same time opposites and compliments" (Knudson, 1980, p. 10).

Daloz (1986) tells us "Tensions by their nature cry out for resolution .... [We can] acknowledge the legitimacy of the tensions, [and] escape the trap by naming it" (p. 141). Bertalanffy believed that "[Humans] take possession of the world in symbolic images" (Davidson, 1983, p. 136).

Figure 4: Pedagogy, andragogy, anthrogogy, and humanistic systems thinking.

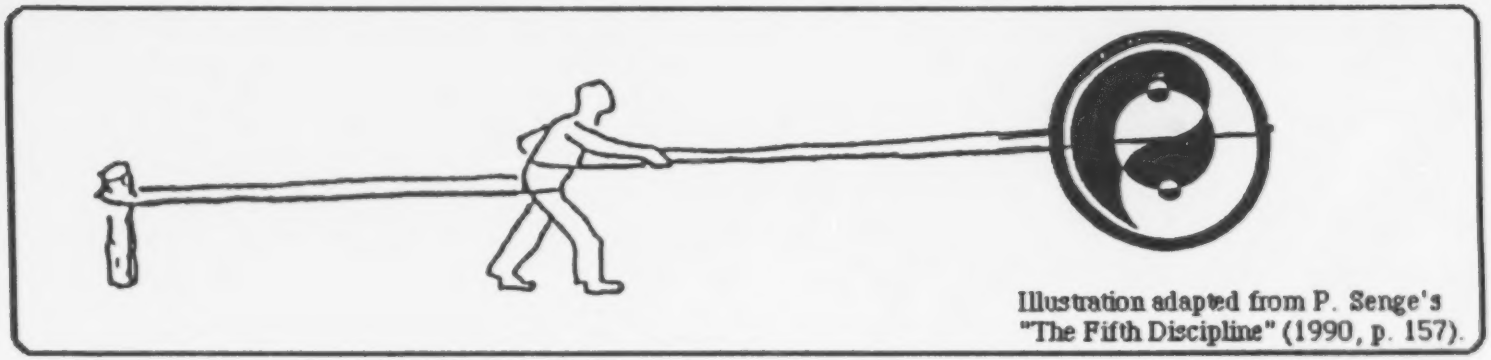
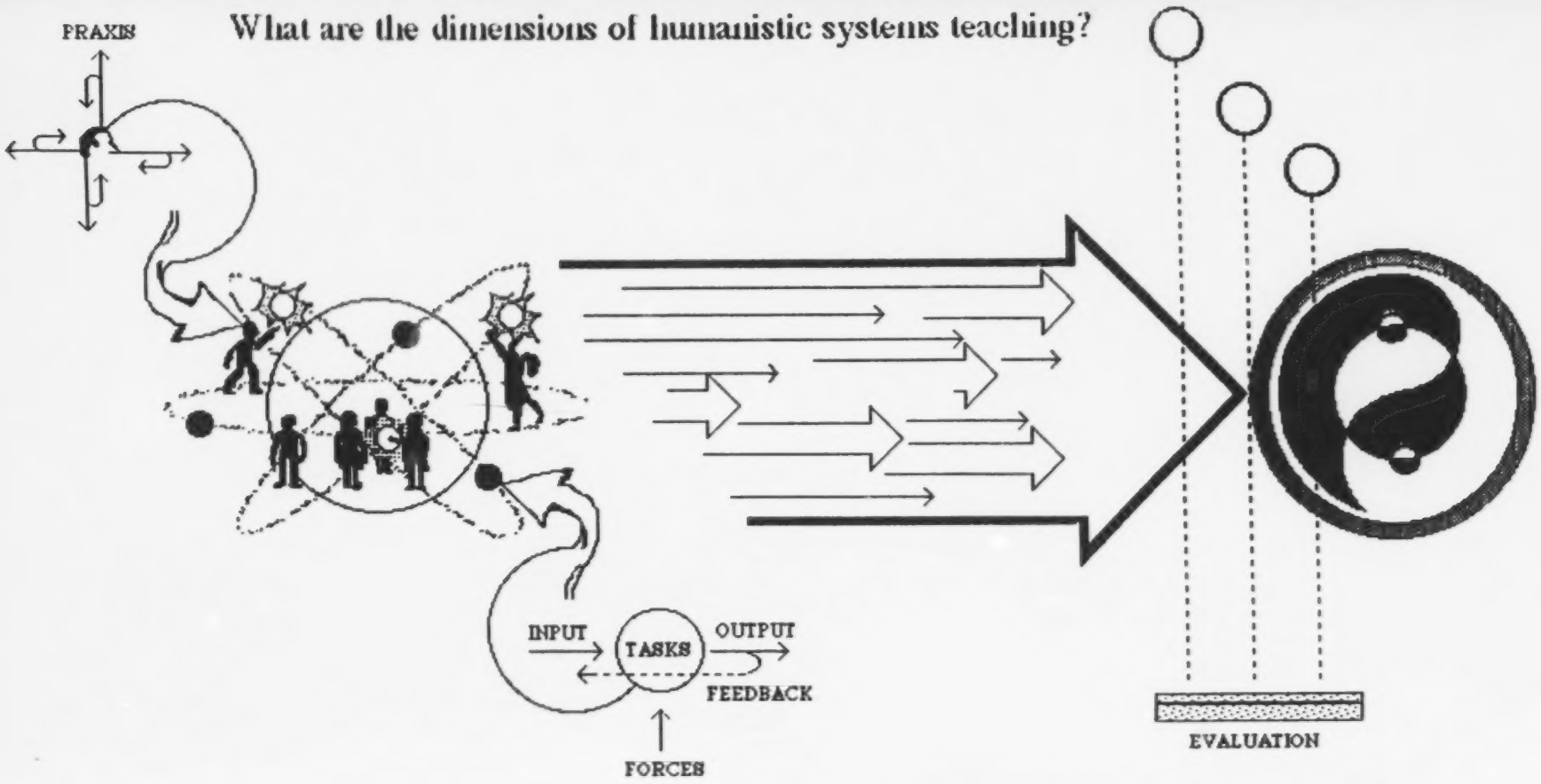


Illustration adapted from P. Senge's "The Fifth Discipline" (1990, p. 157).

Personal Mission Statement:

I will treat all problems as opportunities to be creative and allow my dedication towards solving those problems build my energy. I will use my intelligence and analytical abilities to think in terms of a practical, better way.
I accept and welcome change and strive towards excellence in all my endeavors.

Figure 5: Personal vision and mission statement.



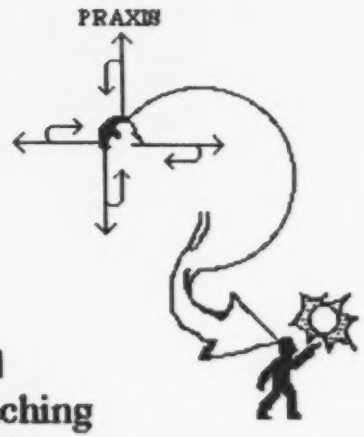
Bertalanffy's "original, German-language proposal for 'Allgemeine Systemlere' ... meant a general systems 'teaching' " (Davidson, 1983, p. 24).

Figure 6: Humanistic systems teaching model.

Humanistic Systems Teaching:

- The student
- Learning groups
- Systems thinking
- Vision
- Direction and pathways
- Evaluation
- The teacher

The Student



The best investment of effort and energy in humanistic systems teaching ought to begin with the individual student and an understanding of his or her context.

Praxis: The term "praxis" was popularized by Paulo Freire (1970) and means: "Reflection and action upon one's world in order to transform it" (p. 36). A praxis oriented mind becomes the energy source for driving humanistic systems teaching. "Tension is always apparent [in praxis]" (Freire, 1978, p. 64).

Figure 7: The individual student and praxis.

Individual student perceptions of tasks are obviously different; no one can see through another's eyes. Utilization of diversity becomes clearly advantageous for encouraging divergent thinking and increasing mutual respect and trust.

A teacher has a special task - stewardship. Stewardship seeks to establish a climate that provides freedom within structure while charting a caring direction (Block, 1991).

Learning Groups

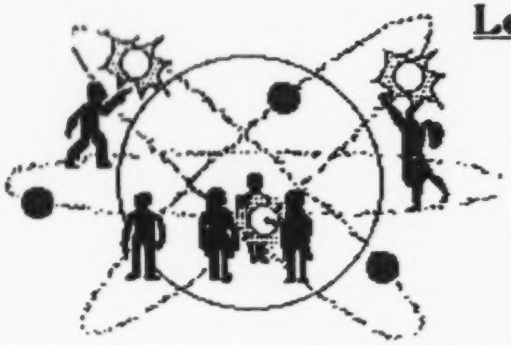


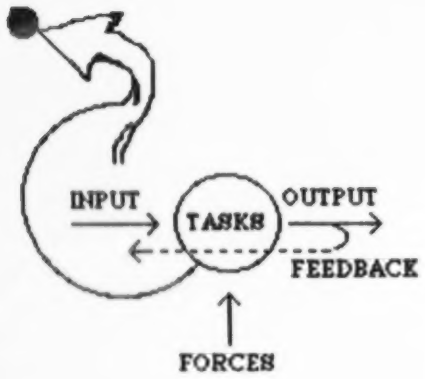
Figure 8: Learning groups.

A learning group has a shared purpose - a greater common denominator for the outcome of their efforts. Without a shared purpose, what exists is a collection of individuals. However, "A plan is only a point of departure" (Watkins, 1991).

"Human endeavors are ... systems. They are bound by invisible fabrics of interrelated actions, which often take years to fully play out their effects on each other. Since we are part of that lacework ourselves, it's doubly hard to see the whole pattern of the system" (Senge, 1990).

Figure 9: Systems thinking.

Systems Thinking



Force field analysis refers to "driving forces" or "restraining forces" as either enabling or inhibiting change (Lewin, 1947). Brookfield (1990) identifies authenticity, competence, and critical thinking as contributing towards skillful teaching - crucial "forces" in Lewin's terminology.

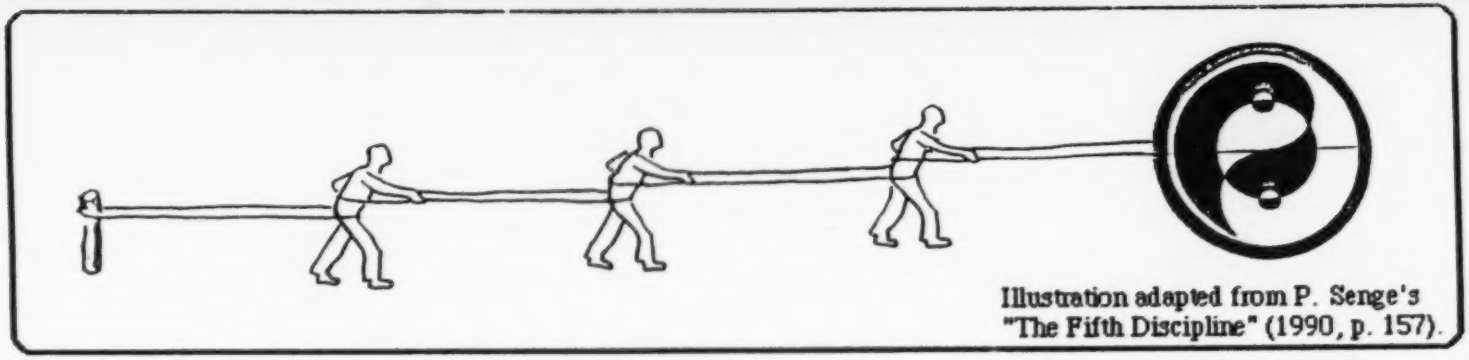


Illustration adapted from P. Senge's "The Fifth Discipline" (1990, p. 157).

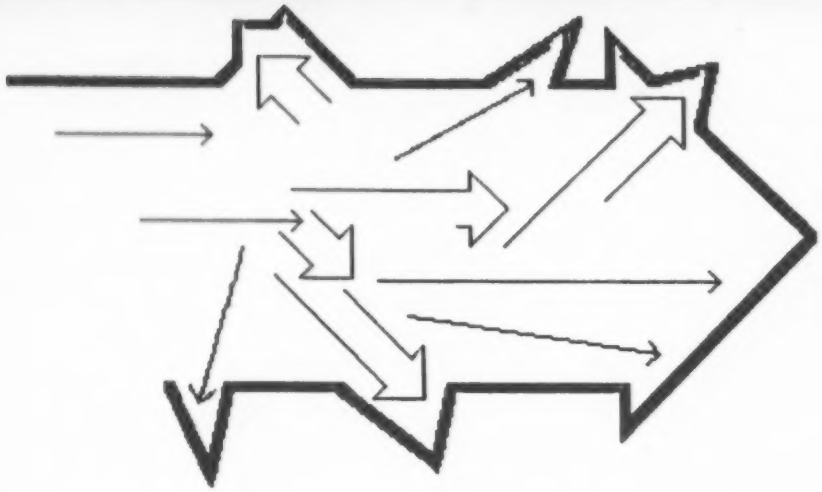
Humanistic systems teaching will always be somewhat embedded in fog.

"Aims provide an organizing vision .... [that] helps maintain a sense of stability and direction even in the midst of foggy confusion" (Brookfield, 1990, p. 17).

Vision

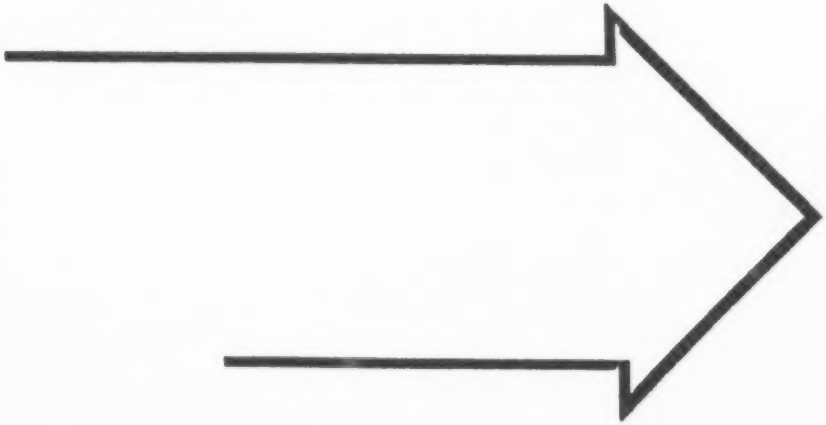
Brookfield (1990) cites the words of K. E. Eble (1983) "At the center ... is the distinctive set of aims towards which your [teaching] efforts are geared" (p. 15).

Figure 10: Striving towards a vision.

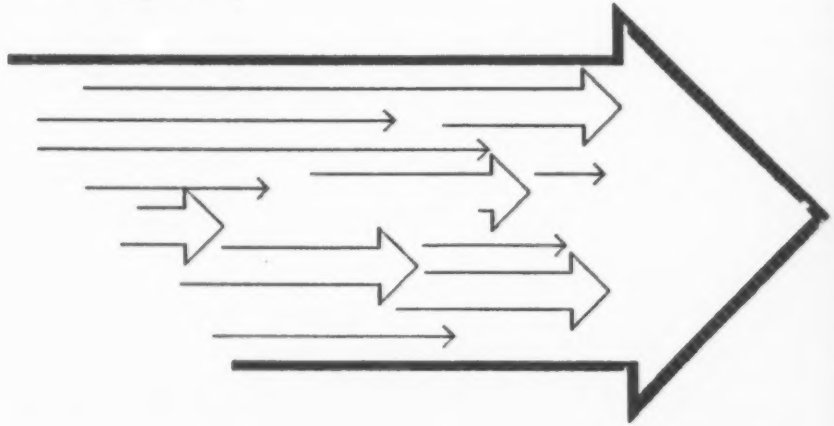


"The fundamental characteristic of the relatively unaligned team [learning group] is wasted energy" (Senge, 1990, p. 234).

Sincerity, trust, genuineness, caring, playfulness, and creativity are only a few of the countless human emotions that course through a learning environment.



Key teaching/learning pathways are abundant but not always apparent. "The principle of diversity should be engraved on every teacher's heart" (Brookfield, 1990, p. 69).



Direction and Pathways

Figure 11: Directions and pathways.

Jack Mezirow (1990), in tribute to Myles Horton, said that "whenever he (Horton) worked with a person, he observed that person with two eyes; one looked at what that person is and the other at what they could become."

"The two approaches complement each other.... The analytic approach capitalizes on precision while the systemic capitalizes on authenticity" (Salomon, 1991, p. 16).

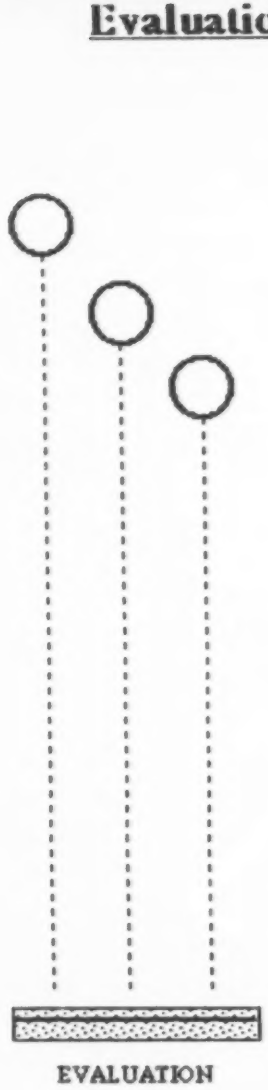
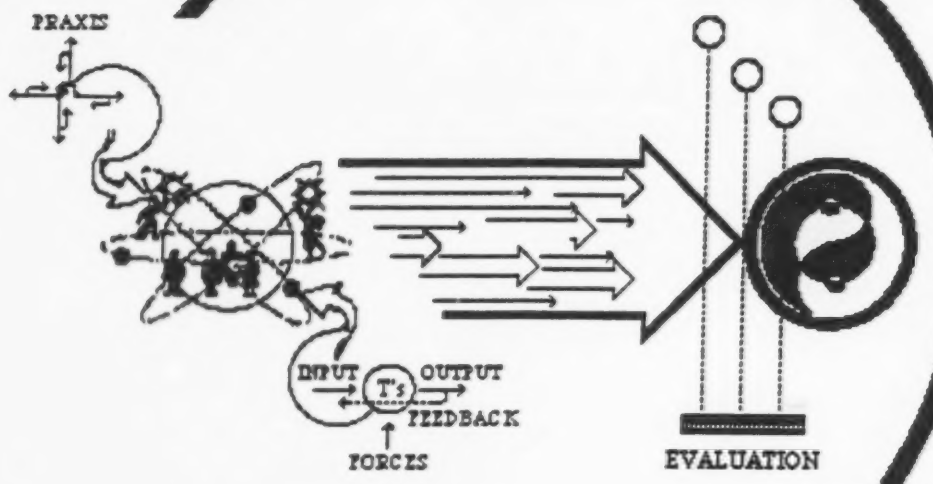


Figure 12: Analytic evaluation, systemic evaluation, and "gut feelings."

The Teacher



"A clear picture ... is crucial to your personal sanity and morale" (Brookfield, 1990, p. 6)

True education is repeatedly transformed by praxis (Freire, 1978).

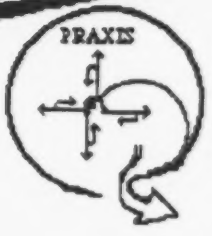


Figure 13: The special task of the teacher - stewardship.

Drawing by Saoulo Socarras (1983).